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RECORD OF PHILIPPINE FOLK-LORE.

BIBLIOGRAPHY. As a government publication (Washington, 1901, pp. 54) appears Mr. A. P. C. Griffin's "A List of Books (with References to Periodicals) on Samoa and Guam," of which pages 45-54 relate to Guam. The works of thirty-nine authors, besides government reports, etc., are listed, together with magazine literature 1862-1901. — As a reprint from the "Bulletin of Bibliography" (vol. ii. No. 1, Oct., 1899) was published Mr. A. G. Josephson's "Bibliographies of the Philippine Islands" (Boston, 1899, pp. 8).

GUAM. In the "American Anthropologist" (n. s. vol. iv. pp. 709-729) for October-December, 1902, Lieutenant W. E. Safford publishes an interesting and valuable article on "Guam and its People." Topography, natural history, discovery, aboriginal inhabitants, food, narcotics, cultivated plants, agriculture and other useful arts, Jesuit missionaries and their influence on agriculture, modern agriculture, present condition of inhabitants, etc., are discussed. The name of *Ladrones*, applied to these people by the Spaniards, is a misnomer considering their known habits of honesty. The foreigners are said to have introduced intoxicating beverages, rats, flies, mosquitoes, strange diseases, etc. The Jesuits accomplished much for the improvement of the natives, and they have become essentially an agricultural and pastoral people. One can sympathize with the author in his reflection: "It seemed to me that I had discovered Arcadia; and when I thought of a letter I had received from a friend asking whether I believed it would be possible to *civilize* the natives, I felt like exclaiming, 'God forbid!'" — In the same periodical (vol. v. pp. 289-311, 508-529) Lieutenant Safford publishes the first two parts of a comprehensive sketch of "The Chamorro Language of Guam." *Chamorro* is the vernacular of the Marianne Islands, and the word, applied also to the natives, is derived from *chamorri* or *chamoli*, the old name for "chief." The author ranks this tongue as "not a Micronesian dialect, but a distinct language." Although pure-blooded Chamorros no longer exist in Guam, "in every native family the Chamorro language is the medium of communication." The treatment of the Spanish element in Chamorro is very interesting.

KATIPUNAN. "The Katipunan, or the Rise and Fall of the Filipino Commune" (Boston, 1903, pp. 283), seems to have reached a third edition. It aims to be an account of "Filipino Freemasonry," as the Katipunan secret society is supposed to be.

LANGUAGE. In "Gunton's Magazine" (vol. xxiv. 1903, pp. 25-27), Mr. D. J. Doherty has an article, "Essential Unity of Filipino Dia-

lects," based on the recently published *El Archipelago Filipino*. The Filipinos, in the author's opinion, are "a people easily the foremost of the Malayan stock by virtue of their aspirations, if not of their achievements." — In the "Journal of the Anthropological Institute" (London), vol. xxxi. 1901, pp. 214-218, Mr. W. E. W. MacKinlay has a "Memorandum on the Languages of the Philippines." The author estimates that besides the eight "cultured and advanced languages," there are "about sixty dialects of the savage mountain tribes" — exclusive of the Negritos. The Batac in Palawan-Basilan is recently exotic (from Sumatran immigrants and their descendants). The languages of Joló and parts of Mindanao have alphabets of Arabic origin. To the paper is appended a list of numerals 1-10 in ten languages. — In the "American Anthropologist" (n. s. vol. iv. 1902, pp. 793, 794) Dr. F. R. Blake writes of "The Study of Philippine Languages at Johns Hopkins University."

MAGIC. In "Globus" (vol. lxxxi. 1902, p. 287) V. M. describes briefly (after the account of Allen in the "Army and Navy Journal" for 1901) an *anting-anting*, or "charmed shirt," from the Tagal country.

MOROS. In the "Southern Workman" (vol. xxxii. pp. 321-328) for July, 1903, Major R. S. Porter publishes an illustrated article on "Mindanao Moros." Ethnic divisions, government, slavery, disposition and character, religion, marriage, agriculture, warfare, etc., are briefly treated. Their language "shows the least departure from the Malay of any of the many dialects spoken in the archipelago." Each tribe "wears a distinctively tied turban and differently made trousers and coats." The author attributes to the Moros a high degree of intelligence ("greater than that of the Filipinos, considering their advantages").

PLACE-NAMES. In the "American Antiquarian" (vol. xxv. pp. 108-111) for March-April, 1903, Dr. Alexander F. Chamberlain publishes an article on "Place-names derived from Plant-names." Forty-five names of places from all over the archipelago are discussed, and their origin from names of trees, fruits, plants, etc., indicated. The "Indian almond," orange, sago-plant, in particular, have furnished many place-names.

TAGÁLOG. In the "Johns Hopkins University Circulars" (vol. xxii. pp. 79-81) for June, 1902, Mr. W. G. Seiple discusses "The Tagálog Numerals." In Tagálog there exist a native system of numerals, 1-20, and two systems for higher numerals, "an older native system, and a later system, strongly affected by Spanish influence." The Tagálog *labí* ("in excess, over"), corresponding to similar suffixes in Teutonic, Lithuanian, etc., is used for 11-19 — thus *labing isá* = 11. — In the same periodical (pp. 78, 79), the same author

writes of "Tagálog Poetry." Modern Tagálog literature consists chiefly of the religious books (catechisms, manuals, etc.) of the monks, native newspapers, and poetry, — "songs of victory, house-songs, street-songs, songs of the rowers, lullabies, elegies, dirges, romantic poems, and the *kundiman*, or love-song." The rules of Tagálog poetry are briefly outlined, and specimen texts (with translation) in the various metres given. Assonance of final syllables is the essential thing in Tagálog poetry. — In the same periodical (pp. 63-65; 65, 66) Dr. Frank R. Blake publishes brief articles on "Sanskrit Loan-Words in Tagálog" and on "Analogies between Semitic and Tagálog." In the first article the author discusses the material in Kern and Pardo de Tavera, making a number of just reservations; perhaps a good many others will be made in the complete study Dr. Blake promises. The categories of loan-words from Sanskrit include: Words relating to the native pagan religion and superstitions, titles of nobility, names of plants and animals, words for large numbers, words denoting operations of the mind, words referring to the written language. The author observes, "It is rather a remarkable fact that the common words for 'face' and 'foot,' *mukhá* and *páa*, are borrowed from Sanskrit *mukha* and *pada*." Dr. Blake rightly doubts the Sanskrit origin of *anito*. — In the "Southern Workman" (vol. xxxii. pp. 462-464), for October, 1903, Paul L. Stengl writes briefly of "The Tagálo as an American." The author declares with unjustifiable exaggeration that the modern Tagálo is "a man as different from a Malay as a modern Englishman differs from a pre-Roman Pict." — In the "Educational Review" (N. Y., vol. xxiv. 1902, pp. 497-502) Mr. D. J. Doherty has an article on "The Tagálog Language," accompanied by a brief bibliography of works in and about that form of speech. The Tagálos are, the author thinks, "as a race superior to the Chinese." — Professor R. Brandstetter's "Tagalen und Madagassen" (Luzern, 1902, pp. 86), one of a number of studies in the philology of the Malayo-Polynesian stock, compares the chief Malayan tongue of the Philippines with the chief Malayan tongue of Madagascar, noting the principal differences in detail. The author considers the Tagálog to be older than the Malagasy as a type of Malayo-Polynesian speech.

A. F. C.